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224 mountain spirit. We met only a single young man of about 18 who goes hunting alone in the mountains once a week. He told us that, in order to become a good hunter, one must first try to [789] kill a bear (ĕ̌swiy). One must then rub its fat into the right [237] lower-arm, which would give him the same powers as the bear. [262] One is not permitted to eat this fat, however, because it would [828] make him insane. After rubbing in the fat, the young hunter [263] continued, one may not eat salt at any meal for a week. There are no further rules and ceremonies of any kind to be observed. [237] We learned, however, that one can also use bear fat as a heal- [752 757] ing remedy, and, to be sure, for bone fractures or sprains one must rub the affected part with bear fat, whereupon the injured limb will heal immediately and will become considerably 224 stronger than ever before. For stalking he wears on his head a 292 cap made of the skin of a reddish-blond hairy monkey (mŏ́no), [825] which in the first place protects him from the thorns of the bushes, but which is also supposed to facilitate creeping up on [439] game. He sold it to us for two pesos without hesitation, since, [126] as he said, he was perfectly capable of shooting another monkey 224 for himself. He was not afraid of the gĕ̌lyómp spirit, but the 776 other men were, for gĕ̌lyómp screams and makes a noise when human beings enter his area in the mountains, so that they become quite confused and go astray. The mountain spirit cannot do anything to several men together, however, since he could make as much noise as he pleased, but they would not let themselves be diverted. Of course, the men, even if there are ever so 224 776 many of them, must not offend the mountain spirit or provoke 515 him unnecessarily, but rather must avoid everything that gĕ̌lyómp 783 does not like. /144/ For instance, he hates everything impure [296] and filthy. Hence the men always only go hunting well washed; [824] they even wash the entire body, and the ruana, too. In addition, they rub themselves with the cleansing herbs šu̇ and ya̱yuts, which they obtain from the shaman, in order to be really altogether [761] clean in a physical and ritual sense. But if someone has taken part in a burial or has merely seen a funeral procession close by, he has picked up a good deal of "pest" from the dead and must have himself specially purified by the shaman before hunting.

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756 787 Besides the remedies which the shaman must use for curing, his signs also predict fate and the future for him or tell him whether the sicknesses will become better or worse. They also tell him about events which are imminent. Thus he learns through them, for example, that sick persons will be coming to him on the following day with this or that illness or this or that request. For all these matters every shaman has his signs at definite parts of his body, those on the left half of his body generally signifying something unfavorable, those on the right half, something good. Thus the rise of the signs from the outer side of the right foot to the ankle means that the medicinal herbs are taking effect. If the signs rise from the outer side of the left foot, this is proof that the nyic must win and the bewitched one must die. If the signs rise on the right foot to the shin, a member of the family will die and his soul go to heaven. If the signs go along the inner side of the left foot, "pest" will come, and the sick person will become mentally ill. If the signs are felt between the right shin and the heel and they go toward the left side, this is an omen of a battle between the teyu and the nyic. If the signs move from the left ankle up to the hollows of the knees, the planted field is bewitched. Signs in the left calf announce the visit of an evil shaman; signs in the right calf, the visit of a good old woman; signs on the outer side of the right or left calves announce the visit of a nyic or a good old man, respectively. Signs that run down from the right knee cap announce the death of a person through tũs or gẽlyómp ("rainbow" or "mountain spirit" as spirit beings, see below /see pp. 191ff./). Signs on the /265/ left kneecap mean that the teyu will win in battle with the nyic; signs from the upper thighs to the hollows of the knees of the right foot, that the patient will die of a malignant "pest." If the signs go down from the left upper thigh, a bad person is walking by outside. If the signs go from the right hip to the foot, the wife will menstruate. If the signs are felt in the tenth rib on the right side, the sick person will soon die, since he has been stung by the mountain spirit. The signs on the left tenth rib announce the arrival of an evil person. If the signs go from the

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right ring finger up the arm to the heart, the person concerned will bury a relative on the next day. Signs in the palm of the right hand mean that the sick person will get well; signs in the palm of the left hand, that the mountain spirit is not accepting the gifts and the patient must die. By means of signs on the back of the left hand the mountain spirit makes it known that the offerings are insufficient. If the signs go from the palm of the right hand to the neck, this means "pest" from the Pijao. Signs in the right thumb and in the hand announce the appearance of a lost or strayed animal; signs in the corner of the left eye, that the lost animal has been stolen and has already been eaten by the thief; signs in the left arm announce the arrival of the ec spirit; signs in the right upper arm announce to the shaman that good people are asking him to be the sponsor at a christening. Signs on the head of the shaman announce that the nyic will send the pest, and if the signs go from the head into the left hand, the person is already bewitched. In these and similar ways of interpreting their signs, the shamans discover the nature of all illnesses and the means required to cure them. Thus their signs are their only treasure of experience, and if they do not feel them, or no longer feel them, they have lost the essential characteristic of being shamsns.

Besides the shamanistic signs described, for the teyu as well as for ordinary human beings of every age and sex dreams are an essential means of experience for looking into the future, as well as for confirmation of a foreign -- usually evil -- influence on one's own person. Just as the effects of evil magic on the individual are brought about through auto-suggestion, so, too, what is seen in a dream. The latter perhaps even more intensively because of a person's own, direct dream experience; only in this way can one understand the positively fatalistic attitude of the persons concerned. Our interpreter Victoriano, for example, is one of the most industrious and capable Calderun. He is determined not to remain socially on the Indio level of his village. He therefore takes /266/ work from time to time among the white colonists, in order to earn money for Colombian clothing. He is therefore

1: Nachtigall--185 E-5 (1952-1953) 1955 SC15 Paez SC15

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115 787 534 greatly hated in the village. In an intoxicated state the men have often threatened to murder him. One day he came to us and said that we would have to hurry with our work, for he would soon die. He was by no means agitated when he said this, but smiled with an expression of absolute conviction. In answer to our question as to why, he stated that during the night he had dreamed of seeing himself in the grave. This is a sure sign that he must die. He would not let us ease his mind, for he knew, so he said, that he was unpopular in the village and he had been threatened with death anyway because he had seen more than the others, wore better clothes, and ate meat, instead of working in the village. For this reason the nyic would most certainly bring him to his death. It took several days and all our art of persuasion to get him away from this idea. Again and again we had to point out that, after all, he was a Christian, and as a precaution we had to give him many of our medications, before he would believe that perhaps he need not die [787] after all. In any case his medallion of the Virgin Mary, which he always carries with him, does not unconditionally help against 787 evil magic. In the following there are a few further examples of dreams that are significant in some way or other: if one dreams that he is bitten by a snake, it is a sign of bewitchment; if, however, in the dream another person kills this snake at the moment of biting, a teyu will put an end to the bewitchment. To dream of jaguars and cats indicates that there are graves of the Pijao under [783] the house. Someone will die of the "pest" of the Pijao if a person dreams that a jaguar is devouring his chickens. Dreaming about a [763] funeral pile means that there is gold there. If one dreams about a cow, his wife will die. If one kills a bull or a horse in a dream, a good person (a shaman) will die. If one is stung by wasps in a dream, it means future punishment. Carrying beams or a chicha trough in a dream means that one will soon assist at a funeral. To choke in a dream means war, captivity, or being put into prison. Moreover, it is always a bad sign to dream of arracacha; in case of a journey, one would, for example, be devoured by a jaguar in the páramo. Also, if one dreams that he is able to walk under a rock, it likewise means that a jaguar will devour him. If someone

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775 [828] 774 Old Celia Uriaga of Calderas, who told us two stories, but is not a shaman herself, reported the following: When a person sleeps and dreams, his taff leaves the body, goes everywhere, and experiences what the person is experiencing in his dream. When the person dies, ũns then leaves the person by way of the veins of the upper and lower arm, where one can feel the pulse, and finally by way of the finger tips. Taff also leaves the person, but in the form of a human being with white clothing. Whereas ũns goes to heaven, taff either stays near the body in the grave or goes about on earth, although not as taff, but as ȧhimos (ghost). It can be seen by the shamans at night, but also by human beings at midnight or around two o'clock at night, in the form of a human figure sitting by the wayside. It is not a real human being, however, but more like a wind. /276/ Ahimos is generally at the burial place, there where the corpse is buried and where the bones are.

According to the account of the old tẽoi Felisa, the ũns leaves the body upon the death of a human being and goes to heaven. It leaves the body by way of the lower arms, hands, and finger tips. 755 775 763 [824] Felisa herself tries to hold back the ũns of a dying person by blowing hard on his finger tips after she has previously taken a mouthful of the herbs čȧyuts and šuwéz as well as brandy. At the same time, with the same herbs in her hands, she strokes the patient's arms from the finger tips upward, in order to hold back ũns. Taff leaves the human body before death. In doing so, it whistles. Felisa can see it. It wanders along a path, well dressed, and the shaman is able to bring it back by tearing its clothes with a very sharp-edged reed (nyfka), and then it is obliged to return to the body (cf. Ill. 199 /see p. 288/).

775 [825] Apart from the shamans, she is convinced that no one is able to see taff, except for dogs, when they sometimes howl for no apparent reason. Whereas ũns goes to heaven, taff remains on earth and goes 769 on living in its house as ȧhimos in the form of a breath of air. (No accessories are put in the grave with the dead, but on the following December 8, the Feast of the Immaculada, and recurrently each year, the relatives offer to the ȧhimos of their dead their favorite